The Love of our Country Recommended and Inforced.

A

SERMON,

Preached before the

Several ASSOCIATIONS

OF

The Laudable ORDER

OF

ANTI-GALLICANS;

AT

MERCER'S-CHAPEL, LONDON;

ON

Saturday the 23d of April, 1757:

Being the Annual FEAST.

By DURAND RHUDDE, B. A.

Omnium Societatum nulla eſt gravior, nulla carior, quam ea quae cum Republica eſt unicuique noſtrum: Cari ſunt Parentes, cari Liberi, Propinqui, Familiares: Sed omnes omnium Caritates Patria una complexa eſt: Pro qua quis Bonus dubitet Mortem oppetere, ſi ei ſit profuturus? CIC.

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TO

The Right Honourable

WILLIAM Lord *BLAKENEY*,

GRAND PRESIDENT;

And to the ſeveral

PRESIDENTS, OFFICERS and MEMBERS,

Of the Laudable ASSOCIATIONS

OF

ANTI-GALLICANS;

This SERMON,

Preached and Publiſhed at Their Requeſt,

Is very reſpectfully Dedicated,

BY

Their moſt obliged, humble,

Fenchurch-Street,
16 May, 1757.

Servant and Brother,

DURAND RHUDDE.

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PSALM CXXII, Verſe 6.

Pray for the Peace of Jeruſalem! They ſhall Proſper, that Love Thee.

THE Love of our Country is a Principle, found almoſt univerſally prevalent among Mankind. Few are ſo Barbarous, as to be entirely devoid of it. Natives of the moſt inhoſpitable Climates, and Subjects of the very worſt Governments, and moſt corrupt Religions, are yet generally prejudiced, more or leſs, in Favour of their Parent Country. The moſt Rude and Uneducated, cannot be abſolutely indifferent with regard to the Welfare of the Publick, or quite unconcerned at National Misfortunes.

But if this Spirit of Patriotiſm, is thus to be found even among the Ignorant and Uninformed, no wonder it diſcovered itſelf ſo conſpicuouſly in our illuſtrious Author, King *David*; no wonder we find a Man of his Character,

ſo

ſo warm in good Wiſhes for his Country; ſo zealous in promoting its Intereſts; and ſo vigorous in oppoſing its Enemies. He ever appeared to have the real Good of the Jewiſh Church and Nation moſt ſincerely at Heart; and, animated by this noble Principle, purſued every Meaſure in his Power for their Honour and Advantage.

And, as he ſet ſo ſhining an Example himſelf; ſo he recommended the important Duty to others, and inforced its Obligations, by Arguments the moſt weighty and convincing.

It would be inconſiſtent with my preſent Deſign, as well as tedious in itſelf, to recite here the many tender Expreſſions of this Patriot Prince in Behalf of his People, or to recount the various Difficulties and Dangers he underwent in their Defence, of which his whole Life was, as it were, one continued Series. Nor indeed can ſuch a Survey by any Means be thought neceſſary: ſince the Divine Compoſition now before us, is an abundant Atteſtation to the Truth of what is here advanced: nor can any one Paſſage, perhaps, of ſo ſmall a Compaſs, be more ſtrongly expreſſive of the Regard of our Royal Author for his People, or diſcover more evidently the Sincerity of his Profeſſions, than that juſt read: *Pray*, ſays he, *for the Peace of Jeruſalem.* —The Words are few indeed, but full: and the Inſtruction they convey, moſt pertinent and uſeful. The Good King well knew, from a large Variety of Experience, that

Vain

Vain is the Help of Man (a); that *the Race is not* neceſſarily *to the Swift, nor the Battle to the Strong* (b); that all Endeavours for the Publick Service (however commendable in themſelves, or however prudently concerted) muſt yet prove inſufficient, unleſs ſeconded by the Divine Concurrence: and therefore he moſt wiſely, as well as piouſly, directs his Countrymen, to apply to Heaven for a Bleſſing on their Undertakings; to pray to that God, who, in the Language of the Prophet, *is Great in Counſel, and mighty in Work* (c).

But, we learn, beſides, from the Words in View, that our Duty and our Intereſt are here inſeparably connected; and that Virtue, in this, as well as in every other Inſtance of it, carries its own Reward along with it. Thus King *David*, on the Performance of the Duty injoined, propoſes a Recompenſe; and, in order the more effectually to encourage to Public Spirit, aſſures his People, that *the Lovers of Jeruſalem ſhall proſper*: The true Patriot, who is animated with the ſincere Love of his Country, and who, in conſequence, endeavours to promote the real Intereſts of it, by all the Expedients within his Reach, ſhall ſhare it's Happineſs. Nay, more!—For even if all Attempts to ſave a ſinking Land, and to repel a too powerful Enemy, ſhould fail; yet the Patriot muſt and will be happy, in the noble, the generous Part he ſhall have acted. Since, as he will be

(a) Pſal. lx. v. 11. (b) Eccleſ. ch. ix. v. 11. (c) Jer. ch. xxxii. v. 19.

be acquitted by his own Conſcience, ſo will he be applauded by good Men, and be approved of God. And thus, whatever may be the final Event and laſt Iſſue of Things, yet They, who truly love their Country ſhall, in Conformity to the Pſalmiſt's Declaration, moſt aſſuredly *proſper*.

If then an Affection for the Publick, and a Concern for the Good of the Body Politick, appear common Duties, and incumbent on All in general; under what great, what infinite Obligations are We, the Subjects of this Iſland, to conſult the Peace and Proſperity of this our *Jeruſalem*? How much does it become us, to make uſe of every Means in our Power, for it's Support and Defence? And how juſt, how laudable, is that Indignation, which we feel riſing within us, when we reflect on the wicked Attempts of an aſpiring Power, who would forcibly deprive us of the invaluable Inheritance of our Fathers.

Had we Time here to enter minutely into the ſeveral Advantages we poſſeſs, whether conſidered abſolutely, and in themſelves, or in Compariſon with our Neighbour Kingdoms, every thinking unprejudiced Mind muſt burn at the Recital, with honeſt Zeal and Gratitude.—However, to attempt a tranſient and curſory View of our peculiar Happineſs, with reſpect both to Church and State, may not, perhaps, be altogether improper in itſelf, nor foreign to the Deſign of the preſent Solemnity.

Govern-

Government and Religion, are of all others, the greateſt Bleſſings, known among Mankind. The Intention of the Former is to make us Happy here, as that of the Latter is to render us ſo hereafter. That, therefore is the beſt Government, and that the beſt Religion, where theſe very valuable Ends are moſt fully and effectually anſwered.—Now, whether our Conſtitution in Church and State, is not wiſely calculated to ſubſerve theſe moſt important Purpoſes, let unbiaſſed Judgment and ſtrict Impartiality determine.

Where the Intereſts of the Prince and the People are One; where the Governours and the Governed are Counterparts of the ſame Body Politick, and mutually purſue each others Good; where the Prerogatives of the One, and the Privileges of the Other, are moſt equitably adjuſted, and each preſerved ſacred and inviolable; where Property of every Kind is ſecured from all Incroachments; where Juſtice is impartially adminiſtered; and every Man is governed by Laws of his own enacting: in ſhort, where Truth and Equity, Liberty and Independence, actuate every publick Proceeding: Under ſuch a Syſtem of Politicks each Party cannot but be happy.—And that the above is a Miniature of our Civil Conſtitution, None Preſent, I perſwade myſelf, need be informed.——If ſuch a Government diſpleaſes any, it can be only Thoſe, who are averſe to *all* Government; who would turn their Liberty into Licentiouſneſs;

tiouſneſs; or who, to adopt an Alluſion from St. *Peter*, would *uſe it as a Cloak of Maliciouſneſs* (d).

But, if ſuch are the Bleſſings we enjoy as *Engliſhmen* and *Britons*; how much more valuable ſtill are thoſe, which we ſhare as *Chriſtians* and *Proteſtants*! Since, as much as the Concerns of the Soul are preferable to thoſe of the Body; as much as the Intereſts of Eternity are of more Conſequence than thoſe of Time; ſo much is Religion ſuperior to every other Conſideration here below.

Now certainly where the Holy Scriptures, the *lively Oracles* of God, are made the Standards of Religion; where only ſuch Articles of Faith are exhibited, as are warranted by them; and only ſuch practical Duties injoined, as are agreeable to our Nature and Conſtitution, conſidered as Men and Members of Society; where the great Doctrines of Chriſtianity are taught pure and unadulterate; where only the *reaſonable Service* of God is inforced, free from the *corrupt Traditions* of artful and deſigning Men; where no unwarrantable Power is claimed over the Conſcience; no infallible Guide ſet-up, but each Man is left *to ſtand or fall to his own Maſter*: in ſuch a Communion, as *the Means of Grace* are happily ſecured; ſo by a proper Attendance on them, may we not juſtly conclude *the Hope of Glory* to be well grounded? — And that the Sketch here given,

(d) 1 Pet. ch. ii. v. 16.

given, is deſcriptive of our Advantages in Religious Matters; it muſt be altogether unneceſſary to remark.

Other Countries, we allow, may perhaps exceed our own, in Point of Natural Enjoyments; in furniſhing the Elegancies, the Superfluities of Life; but Conſiderations of this Sort challenge not here our Regards. We yield without Reluctance to *Aſia* the balmy Fruitage of her ſpicy Plains, as we do to *Africa* and *America*, with the ſame Indifference, their Mines and Rivers, never-failing Source of Silver, Gold, and Diamonds: Nor envy we proud *Italy*, or vainer *France*, the Produce of their more benign Climates and richer Soils: Liberty and Religion are the diſtinguiſhing Bleſſings which crown and adorn our happy Iſland; and make our bleaker Rocks and more barren Mountains *rejoice* and *ſing*.

If ſuch are the Advantages, which we, the Inhabitants of this favoured Nation, enjoy; if *the Lot is fallen unto us in ſo fair a Ground*, and *we have ſo goodly an Heritage* (e); how thankful ſhould we be to Heaven, for the ineſtimable Bleſſings conferred upon us? how zealous in the Improvement of them? how ſtrenuous in their Defence? Liberty, Civil and Religious, is the natural Birthright of *Engliſhmen*; and however valuable their Fortunes, in other Reſpects, may appear; yet this, after all, is the nobleſt,

 the

(e) Pſal. xvi. ver. 9.

the worthieſt, Part of their Inheritance. How active, how vigorous, then, ſhould we diſcover ourſelves, from Time to Time, in oppoſing every Attempt, which may be formed, in order to wreſt from us ſo ineſtimable a Poſſeſſion? With what Ardour ſhould we join in repelling that ambitious Enemy, who aims at the Subverſion of a Conſtitution, excellent as our Own? Who would violently tear from us every Thing dear to us, as Men and as Proteſtants: who, inſtead of Freedom, would give us Chains; inſtead of Law, Oppreſſion; and, inſtead of the Bible, the Maſs-Book: who would tyrannize over our Bodies; and, what is yet infinitely worſe, enſlave our Minds; who would impoſe on us a Syſtem, under the ſacred Name of Religion, which, inſtead of informing and enlightening our Underſtandings, would tend only to confound, perplex, and bewilder? An Enemy, to ſay all at once, who have ſo much *Evil Will at this our Sion*, that they would introduce among us the two greateſt Curſes, Human Beings can labour under, I mean Popery, and Arbitrary Power.

Let us then, ſenſible of our Happineſs in theſe moſt important Articles, and properly jealous of it, each act in our ſeveral Stations, in ſteady Oppoſition to ſuch complicated Evils; and *ſtand faſt in that Liberty, wherewith Chriſt*, and the Conſtitution of our Country, have *made us free* (f). The general Service of the Publick, and the Deſtruction of the common Enemy, ſhould be the ultimate Views of each Individual.

Now,

(f) Gal. ch. v. ver. 1.

Now, what are the preciſe Meaſures, more particularly to be concerted, in order to theſe advantageous Purpoſes; it is not, You muſt be ſenſible, my Province to point out. This Branch more eſpecially belongs to Men of another Order. To their Directions then let us attend, and ſubmit our Conduct, in Subſervience to theſe Deſigns, to their ſuperior Judgment.

There is yet, however, one Duty, which Reaſon and the Nature of Things, which Fact and Experience, all concur in recommending:—The Virtue, I would here be underſtood to refer to, is no other than that amiable Diſpoſition of Brotherly Love, which is generally obſerved to terminate in Concord and Unanimity. A Diſpoſition this, always neceſſary to the Service and Succeſs of every common Cauſe: ſince, *where Envying and Strife is, there is Confuſion and every evil Work* (g); where Factions flouriſh, (Factions ariſing from Self-Love and private Motives) (*b*) Ruin muſt enſue; and *every Kingdom, divided againſt itſelf*, as the Bleſſed Founder of our Religion informs us, *is brought to Deſolation* (i).

It becomes us therefore to unite as *Engliſhmen* and *Britons*; as *Chriſtians* and *Proteſtants*; as the Friends of Liberty and Religion; and as Enemies to Nothing ſo much as Tyranny, Civil and Eccleſiaſtical.—We have now, it

(*g*) Jam. ch. iii. ver. 16. (*b*) See An Eſtimate of the Manners, and Principles of the Times. P. 105. (*i*) Matth. ch. xii. ver. 25.

ſhould be remembered, a common Enemy to contend with; and therefore all the little trifling Differences, in which we have been ſo long, and ſo unworthily engaged, ſhould be forgot in future; and every private ſelfiſh ſiniſter View, be greatly ſacrificed, to the diſintereſted Service of each other, and the Publick.

And being thus firmly united; being all, in this Particular, at leaſt (according to the Apoſtolical Injunction) *of one Mind* (k); let us, as the moſt effectual Meaſure we can poſſibly purſue, of diſcovering, at once, our Loyalty to our King, our Love to our Country, and our Regard for Ourſelves; let us, I ſay, as the moſt effectual Evidence we can give of all theſe ſalutary Diſpoſitions, *Amend our Ways and our Doings*; as was the repeated Exhortation, by the Prophet *Jeremiah*, to the *Jewiſh* Nation (l).—And, indeed, to ſay the Truth, without this previous indiſpenſable Step, every other Method muſt be fruitleſs. It is *Righteouſneſs* alone, as ſaid the ableſt of Politicians, that *exalteth a Nation*; while *Sin*, on the contrary, will ever be *the Reproach*, and the Ruin, *of any People* (m). The Vicious and Prophane, are of all others, the moſt deſtructive Enemies of a State; while the Virtuous and the Moral are it's beſt Friends. Publick Misfortunes will ever, ſooner or later, ſucceed to public Vices; but for the Sake of the Righteous, a Nation is preſerved. We are informed by an inſpired Apoſtle, that *the*

(k) 1 Pet. ch. iii. ver. 8. (l) Jer. ch. vii. ver. 3, 5. and ch. xxvi. ver. 13. and ch. xxxv ver. 15. (m) Prov. ch. xiv. ver. 34.

the fervent Prayer of a righteous Man availeth much (n): And a ſtill greater Authority has aſſured us, that even *Sodom* itſelf, amidſt all it's Pollutions, had ſtood undeſtroyed, had only *Ten* of that Character been found in the City (o).

If therefore we have a real Regard for the Intereſts of our Country, and the Concern we expreſs, is indeed genuine and ſincere; if we truly value our Laws, our Liberties, and our Religion; and would willingly tranſmit theſe invaluable Poſſeſſions to our lateſt Poſterity: Let us be prevailed on to reform our Lives and Converſations. It is only by this Means, that we can properly diſcover our Gratitude, for the Bleſſings we enjoy; and beſpeak the Divine Favour in their Continuance. Whereas, to profeſs an Affection for our preſent Happy Eſtabliſhment, and a Regard for HIM, who is the *Nurſing Father* of His People, and, under Heaven, the *Defender of their Faith*, and the Guardian of their Freedom; and yet continue to *Do wickedly*; is no other than mocking Ourſelves, our Country, our King, and our God: and as *Samuel* threatened the *Jews*, in the Perſeverance of ſuch Conduct, *We ſhall be conſumed, both we and our King* (p). For, as we are elſewhere informed, *the Nation and Kingdom, that will not ſerve the Lord, ſhall periſh; yea, thoſe Nations ſhall be utterly waſted* (q).— But, on the contrary, if we would act a Part truly conſiſtent, we muſt render our Practice correſpondent to our Profeſſion: and

(n) Jam. ch. v. ver. 16. (o) Gen. ch. viii. ver. 32. (p) 1 Sam. ch. xii. ver. 25. (q) Iſ. ch. lx. ver. 12.

and therefore muſt *diligently cleave to the Thing that is good*; and not, like *Iſrael*, *caſt it off*: ſince, if our Behaviour is like his, we have but too much Reaſon to conclude, that our Puniſhment will be ſo too; *our Enemy ſhall purſue us*, as the Prophet declared, that *the King of Aſſyria ſhould purſue him* (r).

But, laſtly, and as the Reſult of the Whole, let us, among our other Endeavours in the Service of our Country, not forget to follow the Inſtruction of our Divine Author, advanced in the Text; nor ceaſe to *pray for the Peace of Jeruſalem*. Let us fervently addreſs ourſelves to the Majeſty of Heaven, for his Counſel and Direction, his Succour and Aſſiſtance; for *if the Lord of Hoſts is with us, and the God of Jacob is our Refuge*, (s), *whom ſhall we fear? of whom ſhall we be afraid* (t)? Under ſuch glorious Advantages, Diſproportion in Point of Number will avail nothing; *through God we ſhall do valiantly; for he it is, that ſhall tread down our Enemies* (u).

God's Aid is to be implored, as well in the Cabinet as in the Field: for He it is (not human Wiſdom or Power) who governs the World. He rules among the Inhabitants of this lower World, as well as in the Armies of Heaven. He it is, who *ſtilleth the Madneſs of the People, be they never ſo unquiet* (w): who ſays to Tyranny and Ambition, *Hitherto*

(r) Hoſ. ch. viii. ver. 3. (s) Pſal. xlvi. ver. 11. (t) Pſal. xxvii. 1.
(u) Pſal. cviii. ver. 13. (w) Pſal. lxv. ver. 9.

therto ſhall ye come, but no farther; and here ſhall your proud aſpiring Views *be ſtayed* (x).

And, as it is our Duty to be thus ſenſible of God's univerſal Providence, ſo likewiſe is it our Intereſt, under every Situation of National Affairs. *The Lord reigneth*, ſays the Pſalmiſt, *let the Earth rejoice; let the Multitude of Iſles be glad thereof* (y). A Reflection this, which cannot but afford us the moſt ſolid Support, and ſubſtantial Triumph.

To the Almighty then let us apply; to Him let us *get right humbly*: for as in Religious Matters, though *Paul ſhould plant*, and *Apollos ſhould water*, yet both will be in vain, unleſs *God gives the Increaſe* (z); ſo likewiſe in Civil Concerns: Though the moſt able Stateſman projects; though the moſt experienced Commander be appointed to execute: yet it is God alone, who muſt give Succeſs. It is his Province to *teach our Hands to war, and our Fingers to fight* (a). Without the Divine Aſſiſtance, all our Schemes muſt fail. Unleſs the Lord of Hoſts goes forth with our Fleets and Armies, all their Expeditions muſt be fruitleſs; and unleſs his Almighty Hand be over them, and the Light of his Countenance ſhine upon them, every of our Enterprizes muſt prove ineffectual. He alone can *teach our Senators Wiſdom* and Integrity; furniſh our Warriors with Skill and Courage, and crown our Endeavours with Succeſs and

(x) Job ch. xxxvii. ver. 11. (y) Pſal. xcvii. ver. 1. (z) 1 Cor. ch. iii. ver. 6. (a) Pſal. cxliv. ver. 1.

and Conqueſt: for the *Battle is the Lord's* (b), ſays *David*, and he gives it to whom ſoever he pleaſes.

May we then no longer truſt merely to an *Arm of Fleſh*, or *a Bow of Steel*, but learn to put our Confidence in God, the King of Kings. May we not vainly depend on the Number and Strength of our Armaments, any more than on the Prudence and Bravery of our Commanders; for, excluſive of God, *there is no Help in them* (c). But let us rather, after making uſe of every Means, which human Prudence and Policy can ſuggeſt, commit our Cauſe to Him, with whom is *the whole diſpoſing of all the Lots*, and every Event of Life (*d*). For, *though there are many Devices in a Man's Heart, nevertheleſs the Counſel of the Lord, that ſhall ſtand* (e).

To conclude.—Let us devoutly offer up our Prayers to the Throne of Grace, for the Continuance and Proſperity of our Church and Nation: That *Peace may be within our Walls, and Plenteouſneſs within our Palaces* (f). That *there may be no leading into Captivity, no complaining in our Streets* (g). That *Britain* (the dear Land of our Nativity) may long continue, what ſhe has ſo long been: The Envy of the World! The Scourge of Tyranny! The Bulwark of Proteſtantiſm! The Land of Liberty! The Nurſery of Arts and Sciences, of Learning and Religion! And, laſtly, That we

(*b*) 1 Sam. ch. xvii. ver. 47. (*c*) Pſal. cxlvi. ver. 2. (*d*) Prov. ch. vi. ver. 33. (*e*) Prov. ch. xix. ver. 21. (*f*) Pſal. cxxii. ver. 7. (*g*) Pſal. cxliv. ver. 14.

we may be a Free, a Virtuous, and a Happy People, throughout all Generations, *as long as the Sun and Moon endure* (h).

Now, unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory, for ever and ever (i). AMEN.

(*h*) Pſal. LXXII. ver. 5. (*i*) 1 Tim. ch. i. ver. 19.

THE END.